

## Book Reviews

Ian Campbell. *A History of the Pacific Islands*. University of California Press, Berkeley, 1989. 239 pp. Illustrated. References. Index. \$30.00 (cloth); \$10.95 (paper).

Ian Campbell intends his book as an introduction to the Pacific, "to make accessible to a wider and non-specialized readership the richness of the many specialized works on the subject" (p. 12). Campbell succeeds in this goal, and his work will prove a fine textbook for introductory classes in Pacific history. The recently revised *Pacific Islands* by anthropologist Douglas Oliver, first published in 1951, still holds to a theme of fatal impact as the overall message of islands history. In this respect, Oliver's work will find greater favor with indigenous rights proponents who look for the oppressor in the pages of history. In the Pacific, as in other third world regions, one does not have much difficulty in discovering tales of devastation. Nevertheless, Campbell's measured reflection on the interactive nature of foreign and islander roles incorporates modern Pacific historiography while acknowledging that the islanders' fate was determined largely by events beyond their control.

It may, perhaps, be not inappropriate to visualize a continuum with Oliver at one end, with the convincing arguments of decimation of areas such as the Marianas and Aneityum, and the ghastly Peruvian slave trade history, all three vivid reminders of the reason for the phrase "fatal impact." On the other end of the spectrum lies Kerry Howe's *Where the Waves Fall* (1984), very much a product of the Australian National University emphasis on island-oriented perspective. Campbell's history would fall somewhere between these two works, as the author, well versed in modern historiography, focuses also on the devastation of disease and cultural upheaval.

Campbell's work begins with the prehistory of the Pacific and moves forward to events as recent as the 1987 Fiji coups. The lack of works on the 20th century Pacific makes this coverage a valuable asset. Oliver's

study is of the Pacific to 1950, while Howe stops at the colonial period of the 19th century. I have not yet seen Deryck Scarr's *History of the Pacific: Kingdoms and Reefs* (1990), but I can certainly state that it is encouraging that after so many years with so few general texts we have two new works available.

For far too long Pacific history has seen only highly specialized studies. As Howe points out, the danger is quite real that historians will write for each other, with no wider audience. The need for synoptic work continues, but Campbell's efforts will be highly useful in undergraduate courses. Each scholar who reads this fairly chronological approach will find gaps. I could have wished for more than an eight-page chapter on colonization in Micronesia, but I suppose that I should be grateful as Howe omitted Micronesia entirely. Readers of this review will probably argue that there should have been greater attention paid to Hawai'i and will probably make the more serious criticism that the summary of Hawaiian history treats the missionary politician with more favor than is currently fashionable. While I accept fully the need to sacrifice detail in an overview, the text can be criticized for its lack of footnotes. Even the beginning student of Pacific history deserves to know the sources used. The reading list at the end of the volume is unnecessarily brief, and the index is poorly constructed, especially when compared to that of Howe's work. Campbell's writing, however, is clear and readable and in that respect continues the tradition established by Oliver and Howe. Students and teachers of Pacific studies will find Campbell a good companion, one to point the way to further discoveries, as a textbook should.

KAREN M. PEACOCK

*Curator Pacific Collection, Hamilton Library  
University of Hawai'i*

Moses K. Nakuina. *The Wind Gourd of La'amaomao*. Translated by Esther K. Mookini and Sarah Nakoa. Kalamaku Press, Honolulu, 1990. 143 pp. Illustrated. Notes. \$8.00 (paper).

Esther Mookini and Sarah Nakoa are to be congratulated for having rescued from oblivion the delightful tale of *Moolelo Hawai'i o Pakaa a me Ku-a-Pakaa, na Kahu Iwikuamoo o Keawenuiaumi, ke Alii o Hawai'i, a o na Moopuna hoi a Laamaomao* (c. 1900), concisely rendered into English as *The Wind Gourd of La'amaomao*. This saga of the 16th century heroes Ku-a-Nu'uanu, his son Paka'a, and Paka'a's son Ku-a-Paka'a, is a refreshing

story offering rare insights into pre-contact Hawai'i. Pāka'a inherits from his mother, the beautiful La'amaomao of Kaua'i, the wind gourd, a family heirloom, handed down by her maternal grandmother of the same name, the wind goddess La'amaomao. The gourd contains all the winds of the Big Island of Hawai'i, and these winds are at the service of the owner of the gourd, provided he or she knows the respective chants.

The gourd comes into its own when Pāka'a, having faithfully served Keawenui-a-'Umi, the premier *ali'i* of the Big Island, as close personal attendant and confidant (*kahu iwikuomo'o*), is betrayed by the two evil navigators, Ho'okele-i-Hilo and Ho'okele-i-Puna, and their followers. Pāka'a escapes to Moloka'i, marries, and has a son whom he calls Ku-a-Pāka'a. Keawenui-a-'Umi in due time develops a longing for his former *kahu iwikuomo'o* and sets out in a magnificent parade of canoes to find Pāka'a and restore him to his former high position at his court in Waipi'o Valley. Pāka'a is quite willing to return, but in order to restore his injured honor, he feels obliged to create some difficulties. He is also determined to wreak revenge upon his opponents who wheedled themselves into the favor of Keawenui-a-'Umi. In order to retard the reconciliation with his master and to rid himself of his enemies, he employs his son Ku-a-Pāka'a in a complicated process of intellectual and spiritual warfare, which involves chanting, jesting, and the presenting of riddles. During critical moments, Ku-a-Pāka'a opens the wind gourd, with disastrous results for the evil-doers, who at length are defeated and dispatched. In the end, Pāka'a is reunited with Keawenui-a-'Umi, and his rank and his lands are returned to him.

*The Wind Gourd of La'amaomao* enables the reader to understand important values of pre-contact Hawai'i, such as the role played by the ideal attendant of an *ali'i*, which was characterized by a caring attitude both towards the lord as well as towards the *maka'ainana*, the commoners, and which included expertise in a variety of useful skills, such as canoe carving, canoe sailing, fishing, bird catching, and a host of others. Generosity, kindness, loyalty, honesty, justice, filial piety, patience, are values of old Hawai'i emphasized in this saga which was considered significant enough to be published in several versions in Hawaiian and English, beginning with Samuel M. Kamakau's serial, *Moolelo no Pakaa* (1869-1871), in the newspapers *Ke Au Okoa* and *Ka Nupepa Kuokoa*. The present version by Moses K. Nakuina is based on Kamakau but draws from a number of other sources as well.

Of chief importance in the story are the chants, and here one would wish to compare the translation with the original. If it was impractical to affix the entire Hawaiian text to the English translation, then, perhaps,

the major chants should have been attached. In any case, these chants are a lively testimony to the keen observation of natural phenomena by *ka po'e kahiko*, the Hawaiians of old. Thus the reader is systematically introduced to all the winds of the major islands, and he learns, for example, that on O'ahu there are no fewer than 45 winds, each with a name and peculiarities of its own. The wealth of natural phenomena on land is paralleled by the riches of the sea, and it is here that one becomes aware of the multitude of fishes and other marine life known to the ancient Hawaiians.

The prominent role of riddles and the love for intellectual challenges triumph in the crafty exchange of rejoinder and repartee on the part of the chanters. Parallels can be found to similar passages in the epics of Homer and in Greek and Latin mythology. The wind gourd can be easily compared with the bag of winds entrusted by Aeolus to Odysseus, and the parade of Keawenui-a-'Umi's canoes evokes the famous catalogue of ships in the *Iliad*. This is not to suggest a spurious link between islands in the central Pacific and the Troy of old, but serves merely as a reminder that traditions of this kind are universal to what could be called the epic stage of a culture and civilization.

The translators, both highly accomplished scholars, were faced with a difficult task since the original text is complex, subtle, and filled with obscure allusions. The chants in particular present obstacles on account of a multitude of archaic expressions. Occasionally a touch of the overly modern and colloquial can be found in the English version, but on the whole it represents a brilliant achievement.

Nakuina's *The Wind Gourd of La'amaomao* belongs to the books and newspaper articles published by Hawaiian intelligentsia, who was astonishingly productive in the latter part of the 19th and beginning of the 20th centuries. Several works of those scholars have been translated into English in recent years or are in the process of being translated. These books provide us with a much needed balance to the fairly one-dimensional way in which Hawaiian history, culture, and traditions have been rendered until now by authors with a predominantly Western orientation and little knowledge of the indigenous language.

Much remains to be done, including a study of the fate of the Hawaiian intelligentsia and the Hawaiian language in the wake of the overthrow of the Monarchy and annexation. Mookini and Nakoa's *The Wind Gourd of La'amaomao* is yet another important contribution to the growing canon of precious Hawaiian works rendered into English. It should grace the libraries of all intellectually curious Hawaiians and Hawaiians

at heart, and so should Nakuina's original in the *'ōlelo makuahine*, the mother tongue.

NIKLAUS R. SCHWEIZER  
*Professor of German*  
*University of Hawai'i*

#### NOTE

- <sup>1</sup> For example: G. W. Kahiolo, *The Story of Kamapuaa*, trans. by Esther T. Mookini (1978); *Hawaiian Medicine Book*, trans. by Malcolm Naea Chun (1986); John G. M. Sheldon, *The True Story of Kaluaiko'olau, or Ko'olau the Leper*, trans. by Frances N. Frazier (1987); John G. M. Sheldon, *The Biography of Joseph K. Nawahi*, trans. by Marvin Puakea Nogelmeier (1988); Samuel Maniakalani Kamakau, *In the Time of Kamehameha: Selected Essays*, trans. by Malcolm Naea Chun (1988); and Thomas K. Nakanaela, *The Memoirs of Hon. Robert William Wilcox*, trans. by Nancy Morris (in progress).

Jocelyn Linnekin. *Sacred Queens and Women of Consequence: Rank, Gender, and Colonialism in the Hawaiian Islands*. University of Michigan Press, Ann Arbor, 1990. xxiv + 276 pp. Illustrated. References. \$35.00 (cloth); \$15.00 (paper).

Gender issues in Hawai'i's past have long been overlooked, but in this book they receive the meticulous attention that will rectify that omission. Linnekin rethinks the existing source material in order to document her thesis that Hawaiian women, far from being dependent appendages of men, controlled resources and material goods in their own right and exercised considerable independent authority. She proposes that many factors, not just economic or political ones, influenced the status of women, not the least of which was Western male ideology which almost smothered Hawaiian society.

The strength of Linnekin's argument lies in three concerns. Firstly, she considers the parts that both men and women played in early Hawaiian society, from the first contacts with Europeans to the end of the 19th century; she points out that little mention was made in the literature of household activities of commoner women. Secondly, she shows clearly how the ideology of the positions of men and women in Hawaiian society differed from the practices in their everyday lives. And thirdly, she dem-

onstrates how women's lives were entangled in the changes that colonialism and other outside influences imposed on Hawaiian society of the times.

Her base material is the land records from which she extracted information on 4,445 claims, which formed approximately one-third of the total filed in the latter part of the 1800s (xix). Since land was inalienable in the eyes of the Hawaiians, these claims indicate how the Great Mahele division of lands reflected foreigners' demands to obtain land and thus set the stage for the alienation of most Hawaiians from the land. The part women played in that intrusion is the focus of this book. It shows "the long established cultural centrality of Hawaiian women in certain roles and contexts—an alternate normative complex to the statistico-dominance of males as landlords and military rulers" (p. 6).

Women's participation in everyday life was influenced by the *kapu* (tabu) system which added contradictions to Hawaiian life: women were "powerful but devalued, hedged with restrictions but crucial to the aspirations of men" (p. 24). The worship practices and beliefs of the women themselves are poorly documented in the literature, but Linnekin argues that the *kapu* system was used by the women to achieve their own ends so cannot be used as an argument for their subordination in the society (p. 14). The *kapu* system was particularly efficacious for women as it enhanced the value of products of women's work, such as bark cloth and woven mats, feather cloaks and food. Women's attachment to the children they bore is visible in the genealogies; descent through women was one indication of their instrumentality in access to rank and power and, thus, their worth alongside men. So Liholiho's breaking of the *kapu* in 1819 served to enhance female authority (p. 69).

Women were the key to differentiation between chiefs and commoners through their association with the land, with the highest tabus, and their marriages that led to the production of children. All of these built the "path to mana" (p. iii), thereby becoming a political strategy whereby families increased their status in society. It becomes clear in Linnekin's discussion of the local group that women's status did not pertain so much to individual rank as to enhancement of the rank of the whole group (*ma*, or a bilateral household) based on their roles as mothers and sisters in the extended family. These local groups varied in composition over time, reflecting the mobility associated with new found tasks, new economic opportunities, and the vagrancies of chiefly power.

Amid all this variation, the mothers and sisters provided the anchor, as reflected in the land statistics showing the numbers of women assessed for land taxes on O'ahu (p. 221). After the Mahele that drew men to the

port towns for work by pushing them off their land in favor of foreign owners, women became increasingly central as the point of attachment to the local group.

In her examination of the question whether Hawaiian women were differentially devalued as a result of Western colonization, Linnekin suggests the answer depends on whether one is assessing their formal legal status or their position in local level social organization. The former reflects Western male ideology, while the latter is under-documented and poorly analyzed. But this book clearly emphasizes the need to take a number of factors into account when evaluating gender status in any society.

*Sacred Queens and Women of Consequence* will appeal to at least three groups of readers: those interested in gender issues in a historical setting, those interested in colonial impact on land and dependency, and those concerned to rethink sexual meanings in the context of small scale vulnerable societies. For me, the greatest pleasure was to follow Linnekin's careful reevaluation of the literature on Hawaiian society in order to provide key points well illustrated with case material. She draws on both the descriptive and more heavily analytical work to present a most readable account of Hawaiian history "from the other side."

NANCY J. POLLOCK

*Department of Anthropology*

*Victoria University of Wellington, New Zealand*

Jiro Nakano, M.D. *Kona Echo: A Biography of Dr. Harvey Saburo Hayashi*. Kona Historical Society, Kona, 1990. xxi + 109 pp. Illustrated. Maps. References. \$12.95 (paper).

*Kona Echo* is an unpretentious book about an unassuming country doctor whose strength nourished the Japanese community located at Holualoa on the Kona coast of Hawai'i. Its contribution to the broader area of the history of Hawai'i is the portrait it offers of Saburo and Matsu Hayashi, individuals previously unknown to the historian, and anecdotes about the Holualoa community.

Saburo Hayashi (1866-1941) grew up in Japan's Tonomi province, the second son of a samurai who was on the losing side of the Boshin War in 1868. After completing his studies at the Aomori Prefectural Medical School in 1884, Hayashi traveled to San Francisco where he was able to attend Hahnemann Medical College. After graduation in 1891, Doctor

Hayashi received a letter from Reverend Jiro Okabe, founder of the Hilo Japanese Congregational Church (now the Church of the Holy Cross). Okabe encouraged his friend to set up a practice serving Japanese plantation workers in Hawai'i.

Hayashi accepted the invitation and began to serve the Japanese community, not merely as a doctor, but as a major community leader on the Kona coast. In 1895, when Doctor Hayashi first opened his practice in Holualoa, he was shocked by the poverty and unsanitary living conditions in the community. Most could not afford the services of a doctor, and Hayashi immediately adjusted his charges to meet the situation of his patients, later admonishing his son that he should not send bills to people who could not pay them (p. 50).

In 1895, Doctor Hayashi married a young woman, Matsu, selected for him by his parents. Although the doctor warned his bride that Holualoa was not a typical American city, she was unprepared for her new home. Aside from the poor living conditions, Matsu, who was from the north of Japan, was unable to even communicate with her neighbors who were from Japan's southern regions. "At night," the author writes, "people often caught a glimpse of her sobbing secretly because as a daughter of a samurai she did not dare mention or complain about her lot to anyone" (p. 62). The couple developed a strong marriage and a family of 12 children.

The doctor had more on his mind than a family. Through his efforts, the Japanese community in Kona took on a distinct identity and pride. Hayashi was instrumental in establishing the North Kona Japanese Community Cemetery in 1896. Two years later, he succeeded in founding the North Kona (later Holualoa) Japanese Language School. Mrs. Hayashi was the first teacher in the one-room school where students sang Japanese and American songs accompanied by her accordian. Hayashi went on to establish the Kona Gokyu-Kai (Benevolent Association) to assist members of the Japanese community. This idea spread throughout Hawai'i.

The founding of *Kona Hankyo* (*Kona Echo*) Japanese language newspaper is perhaps the best known of Doctor Hiyashi's community work and was certainly his favorite. The first weekly issue appeared on February 13, 1897. It was a family enterprise for more than 40 years. The doctor wrote the articles and set up type prior to breakfast with his family at 7:00 A.M. For many years, Matsu mimeographed the four-page newspaper. Later, their children assisted.

The author hopes that "this book will be the forerunner of a later biography of Dr. Hayashi" (xx) and has done an admirable job of gath-



ering together the threads that made up the life of his subject. Nakano interviewed friends and family members to produce a very personal portrait, eloquent in its simplicity. This slim volume will be of particular interest to those with a curiosity about the development of the Japanese community in Hawai'i and the history of the Kona coast.

SANDRA WAGNER-WRIGHT

*Assistant Professor of History*  
*University of Hawai'i—Hilo*

Thelma Chang, Robert W. Bone, and John M. Black. *Hawai'i ka 'oihana hōkele: The History of Hawai'i's Hotel Industry 1840s-1990*. Research assistance by Pearl Page. Trade Publishing Company, Honolulu, 1990. 116 pp. Illustrated. \$10.00 (paper).

This volume is a special commemorative edition of *Hawaii Hospitality*, the official publication of the Hawaii Hotel Association, dated May 1990, and intended to mark the 150th anniversary of the Islands' hotel industry.

The beginning chapter, "Dust of the Morning," by Thelma Chang, covers the "first 100 years of Hawaii's hotels" (p. 2), ending with the 1941 attack on Pearl Harbor. It starts with the opening of Henry Macfarlane and J. O. Carter's Mansion House, then moves on to the Commercial Hotel (1847), Globe Hotel (1850), Volcano House (1866), Hawaiian Hotel (1872), and a number of other accommodations up to the luxurious establishments of the 1920s and 1930s.

Although Chang dates the effective origin of the industry back to Macfarlane's first venture in the mid-1840s, the Mansion House was hardly Hawai'i's first hotel. As the author notes, "nineteen hotels were in the mid-1840s sporting full food and beverage service, comfortable accommodations and aggressive advertising" (p. 8). Regrettably, no mention is made of such pioneering efforts as Marin's "guest houses" for ship captains in port, Navarro's Inn, the Warren House, the Oahu Hotel, or Hotel Waititi, opened at various times between 1811 and 1837. Although some of these places were little more than boarding houses or bars with upstairs sleeping rooms, at least one, the well-respected Warren House (1825), was a true hotel and well worth inclusion.

The second chapter, by Robert W. Bone, takes the industry from 1941 to 1959. This section, titled "Seeds of Transformation," describes the early high-rise hotels, the first planned resort community, the arrival of

national and international hotel chains, and the inauguration of jet aircraft travel.

The third chapter, by John M. Black, traces the growth of the industry from Statehood to 1990. Titled "a World-Class Destination," this section covers the recent history of Island hotels, marked by the emergence of densely-packed high-rises in Waikiki, vast, pricy resort complexes on the Neighbor Islands, and the concomitant decline of the small, intimate "Polynesian-style" operation.

These major chapters are accompanied by ten one-page sidebars or inserts: five uncredited "Snapshots," briefly sketching the historical context and major developments in tourism for selected years, and five personality profiles ("Talking Story") by Pearl Page, focusing on representative veteran workers in the industry.

More than 100 historical photographs, almost all of them black and white, greatly add to the value of the text. Although some have appeared in earlier histories and picture books, many are little known.

In physical appearance, *Hawai'i ka 'oihana hōkele* somewhat resembles a *Honolulu* magazine Holiday Annual, with an eight-by-eleven-inch format, glossy paper, and many full-page advertisements.

The level of historical accuracy is quite high, although minor errors occasionally intrude. Pioneer Inn's founding is stated, for example, as "mid-19th century" instead of 1901 (p. 10); the Hawaiian Hotel is given more than 100 rooms in 1872, not 42 (p. 17); mosquitoes, usually considered to have been an 1820s introduction, are called "a recent import" in the late 1890s (p. 20); the Hawaiian Bureau of Information of 1892 is confused with the Hawaii Promotion Committee of 1903 (p. 27); the 45-member 1903 Legislature somehow loses three members (p. 44); Pan American's first postwar aircraft fly with six instead of four engines (p. 59); the first wide-bodied passenger jets are attributed to 1959, not 1970 (p. 84); and several incorrect or misleading population totals are given (pp. 78 and 114).

This highly readable, well-illustrated publication fills a long evident gap in Hawai'i's history. Until now, the only large-scale attempt to portray the Islands' hotel history has been L. J. Crampon's *Hawaii's Visitor Industry, Its Growth and Development*, dated 1976 but as yet unpublished and known to only a few specialists. *Hawai'i ka 'oihana hōkele* will do much to bring this story to a wider readership.

ROBERT C. SCHMITT

*State Statistician*

*Hawai'i State Department of Business,  
Economic Development and Tourism*

John W. McDermott. *Kelleys of the Outrigger*. Orafa Publishing Company, Inc., Honolulu, 1990. xiii + 243 pp. Illustrated. Index. \$19.95 (cloth); \$10.95 (paper).

Roy Kelley built a Waikiki hotel empire with 21 hotels and 7,500 rooms. He started with the Islander in 1947, "the first hotel built for people unable to pay the prices asked by the Royal Hawaiian, the Moana and the Halekulani hotels" (p. 40), with room rates about \$7.50 a day. Kelley rented for less, if that's all he could get, because he believed in a full house.

The story of the Kelleys and the family business is fascinating. But Jonn W. McDermott, who has written a series of charming travel books, is out of his depth in writing biography. He gushes like a teen-ager.

Biography requires a great deal of research and good analysis. In essence, McDermott looked over the family photo album with newspaper clips and conducted interviews with relatives, friends, colleagues, and employees. If interviewees tell the same story, McDermott includes the various versions. How often does the reader need to be told that Kelley's wife Estelle cooked waffles on Sundays?

Kelley was born on August 31 in Redlands, California. McDermott writes that Kelley's grandfather's wife was part Cherokee, which is a strange way of saying that Kelley is part Cherokee, if that is what McDermott means.

Kelley, who was trained as an architect, and his wife arrived in the Islands in 1929, just in time for the Great Depression. But through his hard work, his genius for business, and his attention to the smallest detail, he prospered. He worked long hours, seven days a week, and he expected his managers to do the same. He expected the same of his two daughters and son, all involved in Kelley enterprises.

Of daughter Pat, McDermott, in his painful prose, says, "Conversation flows out of her with artesian well ease" (p. 22). Son Richard, who gave up his practice as a physician to devote full time to the hotel business, is now chairman and chief executive of the Outrigger empire. McDermott comments, ". . . if Roy Kelley was the successful, explosive wildcatter with the right instincts for sniffing out potentially profitable hotel sites, Richard Kelley is the cool, intellectual surgeon capable of advancing the Outrigger fortunes with calculated financial moves across a breakfront of hotels, real estate, investments and services" (p. 214).

Roy Kelley stuffed his cash in a cigar box; Richard Kelley operates computers.

Roy Kelley was an architect who built a hotel room at half the price of his competitors and who made shrewd business moves. McDermott tells the story of how Kelley grabbed the lease of the old Outrigger Canoe Club from under the noses of Sheraton executives who quibbled over periodic rent increases in the lease deal. Kelley recouped the lease rent and taxes by putting the lobby of the Outrigger Hotel on the second floor, with downstairs restaurants and shops paying for those costs.

Bob Herkes, a graduate of the Kelley hotel management school, praises Kelley in this manner: "Roy Kelley was a brilliant man. He could remember everything there was in each of his buildings, the construction, the type of plumbing, the amount of wiring, the number of feet of poured concrete. Everything. Phenomenal memory" (p. 178). And Kelley took care of his guests, repeat customers who wanted the no-frills Kelley treatment.

Some of the Kelley operations are now somewhat upscale, and obviously what was possible in 1947 is not possible today.

McDermott's biography mentions many of the great hotel people in Hawai'i after World War II, those who constructed the Islands' top money-producing industry. If only McDermott had taken as much care with his words as Kelley did in his operations.

CHARLES E. FRANKEL

*Veteran Honolulu Star-Bulletin newsmen*

Craig S. Harrison. *Seabirds of Hawaii: Natural History and Conservation*. Cornell University Press, Ithaca, 1990. x + 249 pp. Illustrated. Appendix. Bibliography. Index. \$36.50 (cloth); \$15.95 (paper).

This book is the first of its kind, portraying the 22 species of Hawaiian seabirds as a tropical community, emphasizing their biology and ecology from a conservationist view. The text consists of 18 chapters divided into four parts, illustrated by occasional black and white drawings and a central section of color plates. The text is followed by an appendix of common and scientific names, a selected bibliography, and an index.

The author starts by placing Hawaiian seabirds in geographic and historic context, with short overviews of the geology and oceanography of the archipelago. A chapter also covers the effects of humans on the seabirds and their breeding areas and offers a tantalizing glimpse of the his-

tory of the Northwestern Hawaiian Islands, replete with "discovery" by subsequently shipwrecked sailors, avicide by feather and egg harvesters, and habitat destruction by guano miners and their rabbits.

The middle of the book covers the comparative biology of Hawaiian seabirds, with five chapters on their origins, populations, breeding ecology, feeding ecology, and pelagic ecology; seven chapters then describe the biology of each family. The discussion of population includes tables listing the number of breeding pairs at various locations, and the table for the main islands is not referenced, save for indicating that data are from various sources. These tables represent considerable effort to collate what was probably obscure data, and it is regrettable that the author did not include citations. The chapters on comparative ecology, however, are excellent, putting Hawaiian seabirds in the biological context of their worldwide conspecifics. The author presents a clear picture of the community structure of the birds, illustrating, often by example, the ways that various species avoid (or resolve) competition over valuable resources such as nesting habitat and food. Chapters on each family are well organized and profuse with information on distribution, feeding habits, courtship and breeding, and conservation. My only criticism is that many interesting tidbits about each species' biology are too scattered, hindering quick reference by the reader, despite the index.

The last part of the text presents and discusses conservation issues and dilemmas facing Hawaiian seabirds. The author concludes that existing mechanisms and statutes theoretically provide adequate protection for them, but problems arise because of ineffectiveness by those agencies charged with enforcing laws and managing resources. The State of Hawai'i is in particular faulted for consistently omitting professional scientists and land managers from the Board of Land and Natural Resources and the Land Use Commission. The U.S. Fish and Wildlife Service is also criticized for its orientation to game programs and consumption use of wildlife at the expense of research. The issues are relevant to conservation, not only of seabirds, but all native biota; this section should be required reading for anyone involved in research, management, or conservation of Hawaiian wildlife.

The author's declarative prose style reads easily, and the text is well edited. Most of the information presented is not referenced save for the selected bibliography, an omission which facilitates reading but will frustrate the professional ornithologist wishing to distinguish published research from more poorly documented observations. English common names are used throughout, although Hawaiian names are given for seabirds. On balance, I consider this a plus, as the book will attract a

broader readership, but it may distract a reader for whom *naupaka* will never be "beach magnolia." The appendix includes Latin family names or binomials for species mentioned in the text; and it is helpful but can be misleading: the common dolphin, for example, does not occur in Hawai'i, whereas the green sea turtle, ubiquitous in Hawai'i and included in the text, is omitted.

This book will appeal to biologists, conservationists, ornithologists, and anyone interested in learning more about conservation issues in Hawai'i, and the compiled information on seabird biology makes it a valuable long-term reference.

JOHN R. HENDERSON

*Fishery Biologist*

*National Marine Fisheries Service*